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Must Remain in
Transcription Room

M 2063

Saturday, October 9, 1971
MUSIC

Sunday, October 10, 1971
LUNCH

MUSIC

MR. NYLAND: Yah, time goes very fast, doesn't it? Here we are in the month of October already - ten days or so. Pretty soon be half, then three-quarter, then the end. What will we have been able--what will we be able to show; what will we, at the end of the month, have to show for ourselves? We started out by saying or by trying to make October a month of concentration of Work; thereby, of course, having in mind that if the totality of a group could make such attempt, it will create an atmosphere by which each person can profit, and also that it even could be a lingering atmosphere.

There are two ways by which that lingering takes place. One is the actuality of that what exists as a change in the atmosphere from what it was before. The other is dependent on your memory, your ability to bring back certain situations or experiences which have touched you; and I say it depends on you, how clear you can be about such a recollection and to draw, as it were, the past back and to bring it for you at the present time almost as if it becomes an experience of itself. It's an experience of a memory, but the data belong to that what was in the past and you now recall that and, if possible, you let it influence you; and at such a time something

can take place within you which changes you, very much in the same way as when it actually in the first place occurred.

If the month of October can have that kind of a quality, if you can remember that we did make an extra effort, and that later on, let's say at Christmas or at the beginning of the year, that the month of October stands out as something unusual and that all of us have contributed to that - no one in particular, not simply taking credit - credit for the group as a whole.

How can we increase the level? Many times I think about that kind of an attempt: How can we, as a group, remind each other? How can we, in such reminder, have an increased desire? The assumption - we're here in Warwick - is that we have such desires to Work; not always knowing how - all of that we know - but getting together for a purpose. We call it sometimes a meeting, sometimes a little gathering, sometimes a small group. How can we increase our efforts? How much do we wish to increase it? Where is the level of the desire of one's Work in oneself? With your feet on the ground, with your head in the clouds, the level of your wish has to be in your heart. It has to be the equilibrium between your wishes in your head, your ability to walk, the construction for yourself of making plans, with the execution as you remember and wish - when you want to put it on paper - to read it and then do. And at the same time, that there is an unquenching thirst for the wish to continue and to bring yourself, if possible, above the level of your heart - that is where SOL is - that, if it reaches there, it will not have to return to your feet. If it is an octave and one is represented as an octave, the DO-RE-MI is up to one's solar plexus. The FA is the crossing to one's heart. The SOL-LA-SI

should be one's Consciousness. The attempt that one makes depends on the degree of one's Conscience.

Your wish - when you come to a meeting, how do you come? With questions? Of course you should. You don't; I say you should. I also say you can when you make an extra effort. You don't make it. Your questions sometimes are right. Last Thursday was quite right, for the variety, even, of the questions. And also the level of the questions - there was a seriousness which was right. But then there should be aliveness in answering. There should be - almost immediate - a response - immediately, because what is one doing with one's Work? It is not just shoved away a little bit in the background. It is not just to be taken out once a year. It should be, by this time, part of your life in such a way that when you call on it, it is there and you can recognize it and you know it. When someone says 'Work', you say 'yes'. You don't argue. You want to respond to something that is within you as your inner life; you must know that you have an inner life, because otherwise there is--this Barn and all the rest has no meaning whatsoever. And you wish it to grow - and you wish it to grow for what? To be able to be in equilibrium in daily life, not necessarily as a task to prepare yourself for your death.

You will die and you will prepare, in whichever way it is. Mother Nature even will help you; with maturity in your life, she prepares you for your death. But we want to be prepared a little quicker and still profit by what we are doing on Earth, while we are on Earth, and not to have the thought all the time that it is worthless to live here. It's very important to live on this Earth. The Earth, as Earth, has a task to tell us what

for this state of unconsciousness; what is this suffering for in life, the world as a whole, at the present time more than ever before; the direction it will take, the effect it will have on oneself, all the time reacting towards the outside world - and what is there with which we, people who want to become Conscious, can meet it? What is there, paramount at such a time, when one has to go through a great many difficulties of ordinary life - with all the different sufferings, and the poverty and anger and not understanding each other and sweating blood because certain things have to be done and they cannot be done within a limited time, and the deadlines we have to meet - what is it with which we Work? What is then there, at that time? Not just saying 'something'; that is to some extent cheap.

I cannot call 'I' a 'something'. Maybe I can an Objective Faculty call 'something', because I really don't know. But 'I' - I know what it is. 'I' comes from the deepest depths of myself, trying to connect with the highest possibility of an attempt I can make. That's where 'I' is - between these two, within myself, as deep as I can go, with my head as high as can hold it, with my thoughts as much projected as I can into what I like to call Infinity, settling for my heart, in which then my 'I' starts to dwell; taking it for a little while out of my head, because that's only a preparatory stage. We're trying to indicate what is Objectivity, because I don't understand Objectivity with my ordinary mind, so I have to use a little bit of an--a donkey's bridge. That little concept of the little 'I' in my brain must of course gradually change over in a reality of something that starts with my heart, where my heart actually can take part and my Conscience then starts to grow.

When I call it 'something' - no, it is not 'something', it is God's voice. It is quite a different sacred affair. It is something that I want as a mediator between that what I am now and God. It's far better to call little 'I' 'Christ', not just 'something'. But when I call it that, I expect it to do something, because that's why it is there, that's why I try to create it. I want to make it for a certain purpose; I want to make sure that it fulfills its purpose. Something in me dictates to that little 'I', telling it, "Work!" When I say 'Consciousness', where is it? In that little 'I', not anywhere else. And if the little 'I' is not made, it is not at all Work. Just by saying 'something', doesn't help me. I have got to be very clear what I want this little 'I' to be, how I imagine this little 'I', that it can function; and when it functions, what does it do for me? It gives me knowledge. It acts as a God. It is benevolent. It is all-wise. That's the aim: to make it a guide, so that when I would ask questions, I have an answer immediately.

When I'm interested in Work, it's on the tip of my tongue. It's in my walk, it is in the way I greet people, shake hands with them, look into their eyes so that they can recognize, and maybe they might think that there goes a Conscious person. I know it sounds like nonsense, because you will say immediately, how can one reach it? I say, you just try, you just do as if you are there already. Try to walk with God, if that is an idea for you that appeals. If one is emotionally involved in a variety of things simply because that what one has experienced has not been enough, and you're looking for something else and it is quite unclear, and there is a wish in one of wanting something - not knowing

what - but something that ought to exist; at such a time, you talk to such a person, understanding that it's right to wish. Try to define, as much as you can, what you would wish. Don't involve such a person in an emotional state, in anything that has to do with intellect. It doesn't fit. An emotional state has to be answered in accordance with emotional states. It has to become very clear in your voice that you understand such an emotion, so that then perhaps the other person is encouraged to try to find words for such a state. Don't talk about Work then. Wait until there is a chance that such a person can understand Work. And if then there is a question - what is Work? - then tell, not before.

But you must distinguish between unconsciousness and Consciousness. You must understand that when this little 'I' functions, it has to do with your unconsciousness as behavior form, as manifestation. That's all this little 'I' can do in the beginning. It cannot look at your motivations. It doesn't even know that the motivations exist. For the little 'I', life exists, as Life. It's even difficult to take it as a manifestation, but by movements there is an indication of Life. But don't connect it with your feeling, or a state, or a mood, or an intellect, or thinking - that is not food for 'I'. 'I' has to be fed by your wish, so that the wish is translated into the--wanting the desire on the part of that 'I' to recognize you as you are, through your manifestations, to see your Life, whatever that 'seeing' is of the little 'I' - not seeing like we call seeing with eyes, but seeing in the sense of an awareness of an existence of that what is and the acceptance of that what is as it is.

One--when one says 'impartially', there's only one thing that could become impartial, which is Objectivity. There's only one 'something', and I call that now, little 'I', which could become aware of simultaneity. We don't become aware of a moment. We strive towards it and for that reason we try to get this guide to tell us about it, time and time again, to remind us what is the task. Little 'I' is Awake. All of me is asleep, constantly asleep. Even if it is observed by 'I', my unconscious state remains asleep. Try to understand that. There is no 'I' in you unless you make it, and by the grace of the Lord, that it can be maintained.

When you are at meetings, I say words should be on the top--on the tip of your tongue. You should never allow a silence, moderator or no moderator - no silence! When Life is in you and Work is alive in you, your little 'I' commands you to speak. Your little 'I' commands you to formulate, to become clearer and clearer about concepts of Work, so that when you do go to a group, you don't sit like potatoes. You have to overcome your fear. You have to say certain things - you can think a little bit about it; you can also think during the week and then come and then talk and then don't allow that silence. It is not right and it doesn't belong. If you have Worked, it should be overflowing at times with questions, with not knowing. Work does not mean, and the talking about it, does not mean that you know! Don't create that impression. You want to talk about Work because you don't know. You want to communicate what you think you know, hoping it might even help at times. But the relationship is between you and your Conscience to talk about that what is a question and questionable and not clear. If you're all clear, you don't have to talk anymore. You can sit in a corner and you can just watch the world go by; and

that what is above your navel will start to grow on its own. But we don't live there.

We live below the navel, unfortunately. And to try to get to--even to your solar plexus is already difficult, let alone your heart. And as far as your Consciousness is concerned, in the little mind we have, it just isn't; you know it is of no use, no use for these purposes. It's of use to drive a car and it's of use to be able to shake hands with someone and say, "How do you do? Good morning. How is the weather today?"

But we don't talk about blue sky. We talk about inner life; and for that you can find words when you wish. You can, I've said many times, stammer. You can heave a dip--deep sigh and say, "I'm up against it. I hear about Work all around me. I listen or I read a book and I say, yes, and I must admit I know what I am. And it's not that I want to indicate that I'm not what I am. I am what I am." Consider it whatever you like in ordinary terminology, as St. Paul would call it, a sinner, the worst of all of them. Perhaps it was true, perhaps it wasn't. But he was honest. He said, "This is what I am. This is what I have thought about. This is my feeling. This is what I have done." And then you say what you have done, not about your thoughts, not too much. They don't--don't belong in that kind of a conversation.

We talk about words; but the meaning of such a word is a meaning I don't understand in words. We use a voice, we don't understand the voice. We understand a little bit what makes a voice a voice, a sound. We have thoughts. It is not the thought, it is the concreteness of the abstractness that makes a thought worthwhile. It is the ponderability of myself that judges a word for its value

and a concept for what it should be, and in abstract terms sometimes impossible to put it in the formulatory apparatus and come out with a word. It comes out as a sigh because I'm alive. And that aliveness I call being alert to ordinary life - unconsciously alert. I prepare myself, because I don't want to be half dead and I don't want to walk in my sleep. I just want to be as I can be, as a man, and I know I fail; but I'm alive to myself, being on whatever level it is. And now I Work and now I try to accumulate, more and more, the truth, the facts, that what is given to me to see when the little 'I' is Awake. That's what the little 'I' is interested in. It's not interested in the motivations of myself - that's unconsciousness. It's interested in the fact of my Life; little 'I' can recognize that. And it wants the facts to be accumulated; that is, make is cumu--cumulative, continuous if you can; linked together, so that the Objectivity extends and expands into space and remains free from dimensions of words, but becomes an experience which is of Heaven and not of ordinary life; so that then the totality of myself, under the influence of these constant efforts - hundred thousands of times - that I then can actually recognize that something could take place and is taking place because, I would almost say, I wish it.

You see, sometimes you have to be so alive that you say, by God, I want that little 'I' to help me. I'm stranded. I want to sail. I need help - so help me, God. In that way God should help me. I ask Him. You don't have to be particularly religious about it. It is emotions. You talk to the highest possible emotion of yourself in your heart, in your Essential Essence, when it touches your heart and it comes out as a deep

sigh, knowing about your existence and not knowing where to go. Not because the Earth is so bad. The Earth will remain bad. It will be terribly difficult to continue to live. But for that reason, you make your world, so as to be able to counteract the influences of the ordinary Earth; to change the Earth in its concept of geocentric; to live above the navel, not below; to take away from the body its influence on one and to feed that what still has potentiality and could actually grow out if you wish. Give mammon what is needed for mammon, but praise the Lord when you can and can understand the meaning of your own Life.

This is what I would like in your groups. I say, have it with you, carry it with you, take it out if your memory is a little slow, write it up some other time, produce it. Make the meeting alive and alert, then you can profit in changing that into an awareness for yourself. That's the task of anyone who goes and who Works; and the moderator helps because he sees what goes on and tells. And when there is a--a lapse, he speaks; he says something; he scrapes his throat maybe - he makes a, maybe, a funny kind of a noise, 'unh-unh-unh-unh-unh' - but he draws attention to it so that you don't fall asleep!

We're here to help each other to wake up; to remind you that the little 'I' could be there in that kind of a stature; that you even could adore it, because it has that quality, because you could believe in it - like when you are in your dreams and you sleep, there is a reality which, for you in your dream, is real; and waking up, you know it's gone. When there is something that is there, as one in imagination can see, feel, have the nearness of God - that is your little 'I'; that is meant by the separation of

something different, as if Heaven comes to you and is on your Earth and could be within you if you wish to be open.

I ask myself many times during this month: What is it I should do to try to remind you more, or to help you, or to wish for you what I think you ought to wish for yourself; that it is not my wish,but it goes over into your wish, that we can be like human beings in ordinary life; and whatever activity you're engaged in and whatever you suffer and what for you suffer, that you can recognize it as a means to an end - to an end of the suffering. And the end of the suffering is the opening of the holy sacred land: the Conscious area.

Would you like to listen to tapes? Would you like to have an evening of just nothing else but listening to a tape, like we have on Wednesdays in New York - where, by the way, there are not enough people, but we change that, because otherwise we don't have such tapes listening anymore. It belongs together: tape listening and your meeting here on Thursday. And you could come and just sit and listen. I will tell you something: It struck me very much, thinking about tapes and having a little bit, let's say I say to myself, two thousand, over two thousand. What does it mean? I don't know,really. It's a big number and there's a lot of things in it and it is all about Work. But you see, Ross made a little calculation, and I'm very grateful he did that. He said, in making a little tape for-- for Portland, "Can you imagine the tapes being transcribed, and that you could read them and you would have one each evening - you know how man--how much time you could have? Between six and seven years. That means that every day of the first

year, the second year, the third, et cetera, every day, you could read a tape--a transcription in which there were many things that have to do with Work." And when I heard that, I said, "Yes, true, isn't it?"

And again I ask, what for? Is it used? Do you wait 'til I die to use them? Use them now. They're there. We talked about it - it's all yours, really. You made me talk, to some extent at least. At least you helped me. It is your property; I don't want it. And you can help yourself to them if you have the right attitude towards that, and follow a few rules, or transcriptions. You can have an overdose even; you can be overfed. Be careful; don't do that. Don't eat too much, because the use of it depends on the digestion, on how you digest, how much you can take. And an overdose is not right, it'll make you sick. It'll give you all kind of fanta mos--morganic* statement--[illegible]n--fantasies, elucidations--hallucinations, no elucidations; sometimes even stupidity when you get too much. Just like reading ALL AND EVERYTHING: The pace for the first reading is normal; for the second reading, it is slower, because you have to enunciate, you have to read aloud, you have to make it understood as if someone is there. But the third reading, you read extremely slow, not like any other book. This is what I mean.

When you want to be fed, take something that has simmered for a long time on a fire; because it's not the temperature at which you eat. It is how much has been changed during a certain process of contact, how much food has gone into the liquid, whatever it may be in which vegetables - or potatoes or carrots or what -

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*(fata morgana)

are cooked. That is sometimes the most essential part of what you will eat; sometimes it becomes a soup for you. You eat that, you drink that, you take it in; simmered food, food digested by yourself, re-reading, time after time, until you find out of a long sentence of Gurdjieff the meaning of what he wishes to say. And even if you read one or two pages an evening, as long as you read that way, you will extract something from it.

I say it with listening to tapes: Don't overfeed it; once a week is not very much. And in such tapes you will hear about some explanations in connection with ordinary life and maybe a few tasks. And don't talk about it, just listen and go home, as if you would read yourself. But reading yourself is not the same, or listening to a tape is not the same. Listening as a group produces an atmosphere among the different members of the group. I've explained that several times, that it is quite different for one person to be one in ten, or ten persons to be made up of one of ten units. The relationships which can exist in a group do not exist when you are by yourself; and it is many times the relation that counts.

In an octave, it is the relation between the lower DO and the upper DO - that's what counts. In a vibration rate, it is the height of the positive amplitude and the negative; between the two, where it goes from up to down through the medium or the average, that is the relationship which counts, not even the highest rate of vibration as indicated by how far it comes as amplitude or the lower.

(The) relationship between 'I' and 'it' counts. It is not even the 'I' - after its creation, it does Work with 'it'. The

relation is the exchange between the two: information - facts about existence - and observation - two, you might say, different processes which meet each other constantly in the relationship between 'I' and 'it'. Starting with 'I' - as soon as it leaves 'I', it is in the relationship, all the way down to 'it'. When it reaches 'it', it returns with information about 'it', again back to 'I'. That is the vibration-rate of the relationship in Work. That is what gives the tone to your life. That is what strikes a note of Objective value, recognizable by everybody as Objectivity, as an art existing without any like or dislike; but existing and affecting you, as it affects everybody, because it is Objective.

Such ideas I wished you would talk about. You must talk, of course, about your own experiences. You must tell, but you have to digest it already before you start with your question. You have to come already to a certain conclusion and test the conclusion with the wisdom of someone else, if they are willing to help you that way. And if only for them it is necessary to say what they say, let them say it; don't ever argue. Honestly, there is nothing to argue about. There is an exchange; there is a profiting by what someone can say. There is also a recognition of that what is not your experience, which is sometimes useful. And all of that becomes equal in the light of your own verification in your life, with your experience. That determines your Work; nothing else will determine it, not your thoughts, or the conversation, or the formulations, or the lovely words or the lovely tasks. That all is preliminary, is ordinary little bit of school work that one must know. But my experience - that's my life, because in that I find out what

I am; in that I will know then what it is that I could build on, if I want to build something. Because you see, the aim must be that when I once have the truth about myself, that it has to become useful for a certain purpose, and not goes--just going to pursue the truth of myself just for pursuing it. I want to grow up. I want to use it in such a way that my aliveness can be extended into different forms; that I can reach freedom, ultimately; that I can eat my Karma, that I know how to digest that; that I know how to make my horoscope heliocentric, so that it is not my body which is master, but my Consciousness.

I do not know if you understand such terminology as a reality of experience - not as words, even if I use them often and even if you are tempted to use them yourself, without thought. But we're now talking about Work and we're talking about this group; we're talking about the Barn; we're talking about Warwick; we're talking about your honest desires to come and listen and to put to Work something that you can take with you, so that in that kind of attempt, you could grow up and become a Man.

What else should I say? That of course I want this particular October to become memorable. I've said it before, I think, that I feel entitled to go to the West Coast or to Santa Fé that I can stay there maybe a little. I don't want to say they need it - I would almost say I need it, to see what is the result of certain attempts; again and again to see if I'm on the wrong road, that I can judge myself and become critical about what I'm trying to do, day after day, and for which I will not spare any energy, because when it is needed, it is needed, but - how will I

say - I don't dare to say, even to help you, but only to tell you there is a way and not to forget it. (You want to change?) (Turning of cassette.)

It's not much more that I want to say. You see, you go home now. How will you go home? How can I tell you more about the importance of Work? When I tell you, how can you take it so that it could become a part of you, so that you will not forget it, that you are not going to be caught - not so easily - in your ordinary--ordinary unconscious states of behavior; that you are--remember something, to put it somewhere within so that it is there and not lost when you say 'hello' to someone else or make some other glib remark.

Of course, I can make a suggestion. I can say, even, for the next ten minutes after I leave, don't talk, but go home as you usually do - but don't talk. I can make that as a suggestion. You may think it's preposterous. You may even think, "What does he really mean in doing that, in trying to tell me what I should do?" And you know, you're absolutely right. I have no right whatsoever, but I want to try to convince you just the same, because I believe in it and I think it is necessary for all of us to fight against unconscious states at times, not thinking about the motivation why we are unconscious - God knows why we are; you can ask Mother Nature and maybe you can find an answer. But there is very definitely a fight necessary to wake up out of this state, as a result of something that wakes you up, that is there to poke you in the ribs and shut your mouth when you are liable to forget. I say now, what you have just heard - again I say, I have no right. I can make it emphatic. I can say, if you don't try to do it you're

really very stupid, because it is such a small task, for ten minutes to ask you not to speak, but to try to hold onto something that is of ten thousand times more value than anything you can think about or feel about.

If one could understand the respect that one should have for one's little 'I'; if one only could understand the voice of God, every once in a while coming towards one, not at times that one expects it and not at all comprehensible why it sometimes happens that there are coincidences, and why then afterwards one starts to realize that perhaps something of a different kind of Law happens to be there and present to oneself and I became recipient of that. That perhaps I cannot understand well enough, but I can understand for myself the necessity of shutting out a great deal of what always catches me unawares. You see, it's a good word: 'unconsciously catches me unaware'. Consciousness catches me aware.

Yah, what will I say? I pray to Gurdjieff, that he can help you; that maybe at times he can talk to you and knock on the door of your heart. And I hope you will let him in, because he will tell you the Truth and you need to know it in order to go further in your life.

So as is custom: To Gurdjieff.

Good night, everybody.

SUNDAY LUNCH

MR. NYLAND: So we have to add a few more things to last evening. Last evening was mostly about Work and inner life and relationships between each other. I want to say something about outer life, today. It's always a question how much of you--your Essence can come out in your manifestations, and how much you make attempts to really be honest with your inner life and to see if the outer appearance corresponds to that. You are sometimes in a position where other people might look at you, and if you don't behave, in their eyes, consciously, they will lose confidence in Work for themselves. The beginning of Work for a person many times is a very tender little plant, and there are many chances that it will die. And before it reaches any kind of a maturity that it is settled, you might say, in the ground and can stand on its own, many influences can really take place so that such a person will die in its infancy; and then either with prejudices or with very definite desire not to do anything about themselves but simply continue in their what from our standpoint would remain an unconscious existence.

It is not so much that I think that all of us should become examples, because I'm quite sure that that is impossible at all. But when there are a few little rules and you don't adhere to them, you definitely are not an example. In the first place, for instance, the question of work for the women during the week, for cooking, for taking care of the lunches, for really spending time here at the Barn in the kitchen and to take it off their ordinary daily existence, to feel that they are needed. And at the present time it is left to just a few; and we have more people who actually could, if they start to think about it, do something in

accordance with their conscience. And the conclusion I come to, when I all the time have to ask or to make suggestions, is that the conscience is very, very little developed. And surely it is not right for those people to even continue to come. I say it very sharply, because I think, if you do wish to come to this Barn, you have an obligation to help to maintain it, because you're not a guest. You come here for a definite purpose; you want to get something - I hope you do - and maybe you take. But maybe you take inordinately and you don't pay - not enough - because you don't realize sometimes that you are so stupid that you don't know that payments have to be made all the time in life. And quite definitely, when you want to become a man and you strive for a development of your inner life, something must be paid by you: in your attitude, in your thoughts, in your wish, in your willingness to sacrifice, your willingness to become a part and not to just continue on your own, to see what other people are doing and try to help them. I think it makes it extremely difficult that we all the time have to ask for people. There should be volunteers, like that: "I will do this; I will do that." That would help the atmosphere a great deal of this place.

Another thing that comes up - and I want to tell you about it: Some of you are not honest. It may not come as a surprise. But when we have a rule that people who do come here on Saturday and Sunday have to pay; that is, there's a question of not paying for your lunch. It's not a question of just appearing at lunch and see if you can sneak out before you pay. That sometimes you are late for Saturday and Sunday, that can't (be) help(ed) - but then pay! Hunt up the person who collects money. Each person

is dependent on the totality of all of us, and each person, if he becomes a weak link in the chain, has an influence on the strength of the totality of a group. And it is so idiotic that you still try to get away with such things, and it is most idiotic that I have to tell you. I thought by this time that you would have at least that little bit of a conscience. The same thing applies to the lunches during the week. There is a rule that you pay before you sit down and eat. Why constantly such excuses that you don't have a dollar or fifty cents? Borrow it!

Why do I have to say it all the time? And to get away for--with 'something for nothing'? Why? What is wrong with some of you, you come in here for lunch and then, "Oh no, I don't pay because I don't work here."? It's quite wrong and I hope you realize that now, so that we don't have to become like a truant officer, going after you. When you come a little late, have at least the honesty to say, "Here is my money. Who is the collector?" Many of you - no, perhaps not many; I do not know how many - if it's only one, it's already worthwhile to talk about. It should be unanimous that you understand such small little rules for yourself - not for the Barn, don't think for a moment that even the two dollars will pay for the different things we have to do. I've told you many times of whatever money there is, it goes out practically the next day. We're not here to accumulate money. We're trying to make it run. And if you want to help maintain it with money, with your attitude, with your thoughts, with what I talked about last night - of what is it that can take place within yourself in order to establish a relationship between people and to make it worthwhile to stay here. If you don't get enough out of it, then you must not be here.

Your attitude, your own wishes for yourself and your selfishness, your motivations for your own life - which of course you don't want to forget because it makes you alive - they have to be judged from a different standpoint sometimes. All of us come from different surroundings and different education, different backgrounds, different types. When we talk about Work, we talk about life in oneself regardless of the type or whatever you are. You study yourself for what you are as your machine, your special machine, the way you have been brought up or the way you have developed - you, yourself; and you Work with that. And there is something, I say it is like a conscience, that you must consider. And before you come to lunch: "Have I enough money?" Like I said, when you come to the Barn, do you prepare? Never mind how busy you are. Never mind how forgetful. Never mind how difficult it is for you to maintain a motivation for an ideal. Ask help from someone, if it is necessary. Be humble enough to admit that sometimes you cannot do it and someone perhaps could remind you. In that sense we can help each other. But don't sneak around hoping not to be seen.

Again I ask: What will I do, to ask a couple of them to simply collect? And to ask all of you like now sitting at the table here, have you paid, have you paid, have you paid? Such stupid nonsense I don't want! We're not children. If you want to grow up and become a man, then show it! Become serious about life. Such loss of energy, constantly trying to run after you. Why should it be necessary? You don't have to be as old as I am to know these kind of things. They start already in a young man or a young woman, when they come of age, when their bo--their body stops growing - that is the time you start to develop your feeling, your mind, your

Conscience and your Consciousness. When the physical body is finished in growth, there is energy available. Use it; but don't fall asleep. That's why we talk about it, because it is a sleepy kind of affair, when you want to get something for nothing. Be honest; pay for it, in whichever way is required and whatever the rules are; submit to it. If you don't like the rules, we'll change them if we can; if they are unfair, we'll change them. If there are complaints, let us know about it - let me know about it. Why shouldn't you tell me if certain things are wrong from your standpoint? Maybe you don't understand them, maybe they can be explained, maybe you're too stupid to want to understand them. I do not know. It is so useless for me to spend the time trying to remind you of the little bits of things that should already be under your control.

So with that, you go into next week. You try to see now, for next week, if what I'm talking about has a certain value for you. And then you must come to conclusion for yourself that you agree or not. And the next conclusion is, when you agree, that you're going to--that you are going to do something about it, that at least you can be called a Man, when you want to stand up straight and actually face whatever it is of the world, with whatever it is that you are. The knowledge of yourself, the way you react to the outside world, is a reflection of that what you are, because that what is an influence penetrates into you and creates then an activity which we simply call a reaction. And to change this process into one of real activity, of becoming in control of oneself in doing; and to do what your conscience tells you to do, and to adhere to that, and to make attempts of that kind in honesty and sincerity - that will help you to grow up. And you understand the

assumption that I have of the reasons why you come is that you wish to grow up and become a Man - harmonious, balanced, in contentment - not necessarily happy and not conceited and not with all the different little vices we are familiar with. To be simple and to remain simple, and to grow up and to add to your emotional stature and to the growth of the possibility of your intellectual center.

If you wish to be an example for those people who come here - and there are again a few new ones - what will you tell them? What will they see? What conclusions will they reach? With what will they go back? What is there here that they even could become jealous about? If there is something worthwhile and worthwhile having, maybe you can stimulate such people - not with the wish to continue to stay here, but when they go back, to remember the Barn in its essence and the different people who are here, trying to make an honest inner life living. That would help them, and it would help you to reinforce an ideal that you might have for yourself.

I hope you have a good afternoon. I hope you have even a better week ahead of you.

To yourself, in your reactions to outside life.

(Good, Victor)

END TAPE

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